



LITERARY SUPPLEMENT

77th Year

4 AUGUST 1978

3,983

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FICTION

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IMPERIAL COLLEGE OF SCIENCE AND TECHNOLOGY

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LIBRARY ASSISTANT required for general duties in the Reference Section of the College Library. The work is varied and includes the selection and acquisition of books, the maintenance of the library's collection and the provision of reference services. The post holder will be required to work full-time, Monday to Friday, 9.00 am to 5.00 pm. The salary for this post is £1,200 to £1,796 (char.) to £2,100. Applications should be sent to the University Librarian, Imperial College of Science and Technology, 1, Woodland Road, Bristol, Avon, BS8 1TH. Closing date 21st August 1978.

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QUEEN MARY COLLEGE
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Hannah Mitchell, a pugnacious Lancastrian feminist, Poor Law Guardian, and, ultimately, magistrate, wrote a stirring autobiography in which she remarked that 'no cause can be won between dinner and tea, and most of us who were married had to work with one hand tied behind us'. Mrs Liddington and Norris facetiously formulate a task of reconstructing the lives of very similar women who left few documents and were no longer there to reminisce. From diaries, annual reports, oral history archives, newspaper files, and interviews with the children of leading protagonists, set in a richly detailed political, social and industrial context, they have fashioned a readable, scholarly, and rewarding study.

The Mancunian Pankhursts' part in the suffrage movement is well-known, but at best vaguely remembered is the fact that the female cotton operatives of Lancashire and Cheshire—some 300,000 of them—offered convincing proof that a desire for the vote, and for a wide range of reforms (equal pay, child allowances, cooperative stores, housing, birth control facilities, better education for girls)—was not confined to a small 'elitist' minority.

In the heyday of the cotton industry, from 1884 to 1914, they were the best paid and most highly organized working-class women, proud of their skill and status, and convinced as their employers that what Lancashire thought today England would think tomorrow. Women's lodges, among them the Ancient Virgins, were prominent during strikes throughout the nineteenth century, and when, taken in hand by Esther Roper and John Gore-Booth, these women began to press for the vote, they kept their links with the Labour movement.

Eva Gore-Booth, a minor poet of refined sensibilities, and Esther Roper, the author of a textbook on the Italian Renaissance, must some-

times have been shaken by the boisterous, Rabbinical cantata of their disciples. But in 1894, as secretary of the Manchester Suffrage Society, Miss Roper took the unprecedented step of appointing two workers, a wanderer and a weaver, to help run a suffrage campaign. They were the first in a series of women who, like Christabel Pankhurst, but without her social and educational advantages, gained knowledge and experience under the firm but self-effacing guidance of these cultured misanthropes.

Selina Cooper, an ex-winder, and Ada Nield Chew, a former tailoress, both married to weavers, were typical homopun leaders, with a long record of service to the socialist-feminist cause in the Clarion movement, the Women's Trade Union League, and as organizers in Lancashire for the non-militant suffragists (Mrs Pankhurst arranged for a nursemaid to look after Mrs Cooper's daughter when she was on tour). Both women resisted appeals to drop their socialist activities and to identify completely with the 'classless' suffragist society. Mrs Cooper took on Christabel Pankhurst in public debate. Mrs Cooper, who in the 1930s was hyper-active in local government, was assigned to help Bertrand Russell in his unsuccessful stand as a women's suffrage parliamentary candidate (1907), and, under a hail of vegetable missiles at Haworth, told her assailants that 'this blooming village would never have been known but for three women—the Brontës'.

Pushed from the headlines by the suffragettes and by the bourgeois feminist movement in general, fed as it was by recruits from the rapidly expanding domestic service, the 'respectable' suffragists, the factory-based Northern suffragists had also to fight a stiff battle against the socialist argument that a limited vote would bolster property interests and that adult suffrage was the only democratic safeguard. The struggle was reminiscent of David Shackleton, Labour MP for Clitheroe, that his parliamentary expenses were largely paid by women workers, who outnumbered men in the mills; and though the fashionable appeal of more 'respectable' groups made it increasingly hard to raise funds, they ran suffrage candidates in the general elections of 1906 and January, 1910.

At the outset of suffragette militancy Eva Gore-Booth repudiated such tactics on behalf of the Lancashire Women's Textile Workers'



Small boys aged eleven and thirteen who, in 1899, were sentenced five days' hard labour in Portsmouth prison for 'wilfully taking away from the kitchen of the school a loaf of bread'. From *Victorian and Edwardian Case and Punishment* (115pp. Batsford. £4.50), a compilation of old photographs of law-enforcers and law-breakers with an introduction and commentary by Richard Whittington. Other examples here of children being sent to severe punishment include a dark-haired eleven-year-old called Julia who, for stealing a loaf in the winter of 1872, was sentenced to fourteen days in jail followed by five years in a reformatory.

Representation Committee. The average working woman, she told Mrs Pankhurst, had a keen sense of personal dignity. She bitterly resented 'being held accountable for educated upper and middle class women who kick, shriek, hit and spit'. Nor, later, did they have any time for Christabel's man-hating Moral Crusade. It was, they thought, not only dangerous but ridiculous to talk about votes for women and chastity for men when the allegedly deprived, VII-riddled villages were their husbands, sons, neighbours or workmates.

The complex, shifting relationship with the ILP, the Women's

Cooperative Guild, and the Women's Trade Union League, what the authors call the 'political suffragists'—perhaps 'political feminists'—would be a better description—is well brought out; so is their firm grasp of the situation, which the ILP hurriedly tended to lose when they went south. Yet Sylvia Pankhurst, the Rye Gore-Booth of the ILP, trained some equally hard-line working class allies. From them, Mrs Charlotte Drake and Mrs Nellie Crossall, I remember, the most remarkable and spirited ex-suffragettes I have privileged to interview.

tain although impressed by the fact and erudition of the argument.

There are many exceptions even to this light critique, and notably in the last chapter. Even before that, however, there are accounts of the conditions enabling and hindering the curriculum development of the time. It is in these accounts that the sense of reality and significance of the curriculum is most clearly given the impression of having been written a good deal more recently than some of the earlier parts. It is an admirable introduction to the phase of curriculum debate which we are now moving.

Piecemeal curriculum reform, anything other than a total re-orientation, has a long and painful history. The end of its painful life, but more effective change needs to be within the curriculum and not outside it. One of the authors, at least, looks towards 'system-based development': change should not be fragmented and piecemeal (and therefore, predetermined to failure, whatever that may mean) but should move beyond the particular subject area in order to grapple with the problems of the whole curriculum, the total learning experience.

It is precisely here that the argument fails, for 'system'—sometimes appears to mean a coordinated pattern of what is deliberately chosen in a large, but in principle still manageable, intervention, and sometimes refers to wider educational objectives affecting the organization and purposes of schools in a yet more general sense. It is this uncertainty of purpose which, for much of the book, leaves the reader uncertain.

A Victorian lady in Holloway

By Mary Lutyens

LADY CONSTANCE LYTON:
Prison and Prisoners
Experiences of a Suffragette
319pp. Wakefield: EP Publishing. £5.

Since the Second World War we have read of horrors in prisons and concentration camps of such magnitude that the imagination can hardly encompass them. Constance Lytton's prison experiences, on the other hand, are of proportions against which we can measure ourselves. Apart from a different subtitle this book is a photographic copy of the original edition published in 1914. I had read it twice before, and now on re-reading it I am struck by the freshness of its impact and the fascination of living through these experiences with a sensitive, compassionate, articulate observer who engages one's deepest sympathy and whose truth it is impossible to doubt.

Constance Lytton, a frail, gentle Victorian lady, born in 1865 and brought up in India and Paris, where her father was successively Viceroy and Ambassador, came to hate the artificiality of society and the barriers of class. She tells us that she was passionately fond of animals and children and that music was her great delight. She studied the piano under a pupil of Clara Schumann and 'had a yearning to take up music professionally'. This ambition was crushed by parental pressure. What she does not mention is that she also prevented from marrying the man she loved by lack of money; an unofficial engagement lasted for fourteen years and then petered out.

But she makes it clear that as the only unmarried daughter of the family, she had submitted, to the idea of spending the rest of her life as an unfilled spinster. Her widowed mother, who, though fond and loving, was highly conventional. Prison reform had always been one of Constance's 'hobbies'. She believed that all imprisonment was the result of a miscarriage of justice or defective education. The vicious constitution of society which gave advantages to the powerful rich, she wrote, in her dedication:

I went into prison hoping to help prisoners. So far as I know I was unable to do anything for them. But the prisoners helped me. They seemed at times the direct channel between me and God Himself, imbued with the most friendly and powerful goodness I have ever met.

Constance Lytton must have been in the last chapter, and notably in the last chapter. Even before that, however, there are accounts of the conditions enabling and hindering the curriculum development of the time. It is in these accounts that the sense of reality and significance of the curriculum is most clearly given the impression of having been written a good deal more recently than some of the earlier parts. It is an admirable introduction to the phase of curriculum debate which we are now moving.

The first time she was arrested, on a foggy evening in February 1906, it was as a member of a deputation, headed by Mrs Pethick Lawrence, marching to the Houses of Parliament to deliver a petition to the Prime Minister. Roughly handled by the police merely for wearing the suffragette sash, she was carried off to the police station and sentenced next morning to two months in Holloway in the Second Division, with the alternative of being bound over to 'keep the peace'. She was immensely relieved that there was no fine, as she knew her relations would not pay it. (The suffragettes' repeated requests to be treated as political prisoners were refused.)

Suffering from a bad heart as the result of rheumatic fever as a girl, Constance served most of her sentence in the prison hospital, consumed for years to sleeping in damp sheets and wearing bedgowns, too small for her. The list of national objectives in education, to which she refers, means that she should be very strictly re-

from sensation while wearing it. The flannel was of numerous shades of yellow and grey, stained in many places, and freely marked with the broad arrow 'tamped on it in black ink. It looked like the production of a manic.' But what she minded most were the two identical checked dusters supplied, one as a handkerchief and the other to wear folded round the neck. They were changed only once a week and as they came from the laundry stained and looking as if they had been 'washed in cold water by a child', there was no knowing for which purpose they had previously been used. Even when the prisoners had a cold they were not given an extra duster.

In 1896 Constance had become a strict vegetarian. She did not even eat eggs—so the whole time she was in prison she had no protein, and cabbage was the only vegetable. Every evening a tray of medicine was brought round, constipation being the most common complaint in prison. An unlimited amount of brown toilet paper was given out and she admired the way in which some prisoners used some of this as curl-papers and cared for their hair although there was no mirror anywhere in the prison.

Constance was always on the look out for something to praise as well as to criticize—the excellence of the drinking-water and the bread, the cleanliness of the prison, the white calico which gave an 'extremely clean and attractive appearance, redeeming the degraded look of the dress', the simplicity of the bed-covers with their neat folds, the sudden kindness of a hearty grimace from a prisoner in the exercise yard crowning to the baby in her arms.

The inhuman aspects of prison life, she found, were that the wardresses never looked at a prisoner while addressing her and that the rule of silence among the prisoners was strictly enforced. Smiles, knocks on the cell wall with a shoe and a few whispered words while emptying slops together were the only means of communication, but how much of sympathy those smiles and stolen words could convey.

A great test of Constance's loyalty to the friends she had been arrested with came on her first evening in Holloway when she was sent for by the matron and handed a letter from her mother. Knowing how heartbroken her mother had been at her arrest she was tempted to take it. 'Will the other suffragettes be allowed to receive letters?' she asked, and when the answer was 'no' she refused it.

She fought against the privileges her title accorded her. After her petitions to be transferred to an ordinary cell had been refused, she began to carve VOTES FOR WOMEN over her head, with a sharpened hairpin, but she wound too deep and bled so much that it was discovered. She gained her point, however, and was transferred to a cell for the last week of her sentence.

Constance was imprisoned for the second time in October, 1909. By this time the suffragettes had decided to hunger strike and forcible feeding had been introduced. Mrs Pankhurst and Constance had heard a description of this torture from the first girl to be released after being forcibly fed. Determined to get themselves arrested as soon as possible, they waited until the first of the hunger strikers had been through, the two women went up to Newcastle together to throw stones at Lloyd George's car. For Constance Lytton to throw a stone with enough force to hit anything is unimaginable; but she did manage to do so and was jubilant when she discovered in court that she had done four pounds' worth of damage to a mudguard. For this offence she was sentenced again to a month in the Second Division with the same alternative of being bound over to do so and was fed by force, but her heart was tested beforehand and she was released on medical grounds.

She now realized that the only way to avoid preferential treatment was to disguise herself. This she did in Liverpool in January, 1910, without telling a soul. She cut off her hair, bought the ugliest clothes she

could find, wore pince-nez and removed the initials from her underclothes.

She got herself arrested by marching with a crowd of suffragettes to the house of the governor of Walton Gaol to demand the release of prisoners who were being forcibly fed. As a first offender under her new name she was sentenced to fourteen days in the Third Division.

After three days of hunger strike she was forcibly fed without having her heart tested. She described the torturing horror of this process in minute detail. The doctor was particularly brutal and even stepped her face. She was fed twice a day for four days, suffering more each time. By then her identity had been suspected and on the morning of the fifth day she was summoned to the governor's room to find her young sister, Emily Lutyens (my mother) waiting for her. She was immediately released on medical grounds. My mother took her back to our house in Bloomsbury Square and looked after her until she was more or less well. The doctor found her heart in a serious condition and she was sent to a sanatorium for four days, suffering more each time. In the autumn of that year Constance had a heart attack. In November 1911 she was sent again to Holloway for breaking windows, but knowing that her health would never stand forcible feeding she did not go on hunger strike. Winston Churchill had become Home Secretary by this time and the suffragette prisoners were allowed to wear their own clothes and talk to each other.

The wardresses were kind and smiling. Holloway was unrecognizable, Constance wrote, from the first time she had been there. But she never recovered her health and the following year she suffered a stroke which left her paralysed down most of her right side. Her mind was not in the least affected and she carried on the cause by writing her book and many articles, slowly with her left hand.

When I know 'Aunt Con' she was a semi-invalid living with her devoted mother in a house at Knebworth, Hertfordshire, designed by my father, Edwin Lutyens. This was a second home to us as children. I saw a good deal of her. I remember her sitting in a large, drooping figure dressed in a purple velvet housecoat (purple was the dominant suffragette colour) with a lace collar, her suffragette medals always pinned to her chest, her right arm hanging useless, her head and the leg round the house while she made heavenly Japanese flower arrangements. I thought her very beautiful; she had violet eyes and an abundant black hair, now with a good deal of white in it. With her gentle voice and manner and chuckling laugh, I have never known one more entirely feminine. Her other activities, I remember, apart from writing (she had now been given a typewriter) were peeling white grapes for her white Pekinese and polishing all the coins that came her way until they shone with their original brightness. She seemed to me to be a very happy woman. I did not know then what a grief it must have been to her to be unable to enjoy the things she loved.

She was let down time and time again by the ex-prisoners who helped but never lost her faith in the essential goodness of human nature.

Constance's brothers and sisters had all been on her side in the suffrage campaign. Only my father was truly sympathetic to his mother's law, and it seems fitting to end with a letter of his to my mother written in August 1910. It might have been written today:

Do comfort your darling and most beloved Mother. I do wish for her sake she had one child who was of and with her world but I suppose it is human nature and the world is ever changing and our turn will come—our own children will give us pain in a now way peculiar to their generation and our very love for them will make it harder to bear. It seems that we must all suffer to each other and bear a common burden and counterweight of love.



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The welfare of the spirit

By Ivan Roots

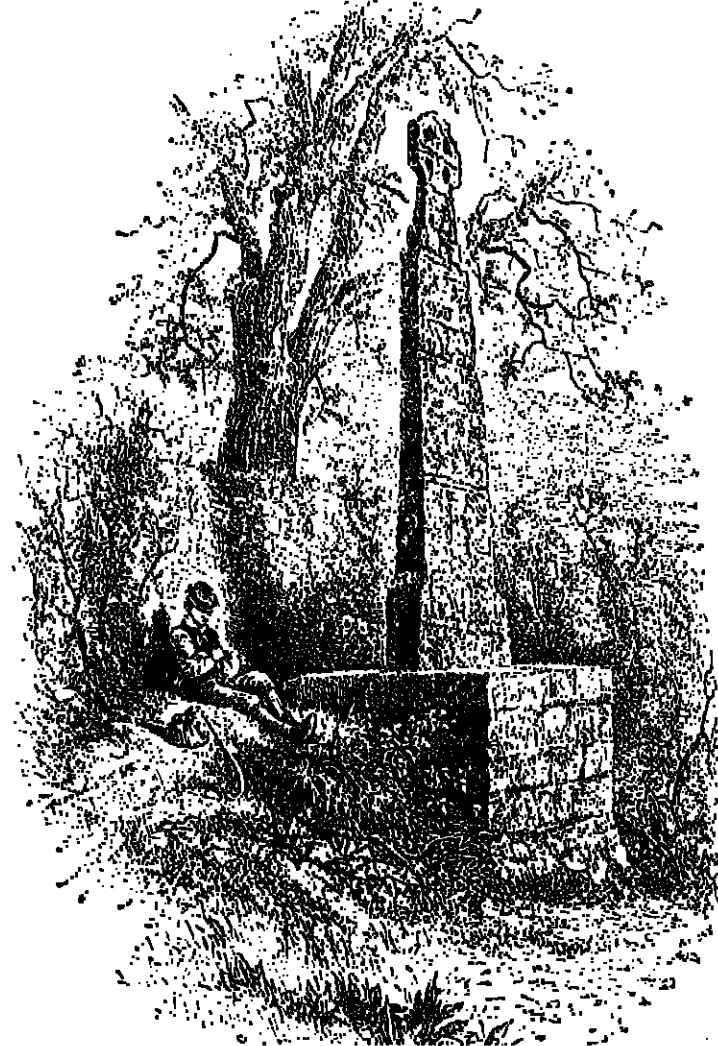
GERALD H. JENKINS:

Literature, Religion and Society in Wales 1660-1730
351pp. Cardiff: University of Wales Press. £9.50.

Welsh history is full of myths. One of the most stubborn is that early eighteenth-century religious life was a frail thing struggling in "an obscure and almost utter darkness". Then, "God said, Let Wesley be! and all was light!" It was not really like that. This sudden great awakening, comforting to Methodists, seems more and more false. Closer examination of the evidence instead of reliance upon the strictures of works like Erasmus Saunders's *partial View of the State of Religion in the Diocese of St David's* (1721) suggests that the condition of the Church of England itself—to say nothing of the dissenters—was not "stark naught". Certainly there were abuses: pluralism, absenteeism, moral turpitude—and weaknesses, such as the clerical poverty that gave meaning to the phrase "as ragged as a Welsh curate". These were long-standing and found in every Christian community. But alongside them a great deal of positive religious activity was going on in the Principality during the eighteenth century or so between the Restoration of 1660 and the first stirrings of the Methodist revival in the 1730s. Methodism derived from a complex of influences and tendencies and its triumph, which was still not apparent even as late as the 1770s, owed much to spiritual forces wrestling enthusiastically with sin and ignorance decades before.

There are various ways in which these points can be established. Gerald H. Jenkins is one of the most effective. He starts with the fact that between 1660 and 1730, compared with the previous century, there was a remarkable—"astonishing"—increase in the number of books published in Welsh or by Welsh writers. From 1660 to 1730 just over 100 separate titles were published. From 1730 to 1790 nearly 450, and indeed, there may have been more—broadsides and ballads being essentially ephemeral. Dr Jenkins considers systematically this body of miscellaneous literature in relation to the society in which it was written, produced, distributed, read, appreciated and preserved. The vast bulk of it was religious—devotional, didactic, exhortatory, admonitory, polemical. "Undistinguished in terms of literary excellence and literary attainment" it might be, but it was suffused by powerful moral imperatives, serving (as religion always must) a social purpose, meeting a spiritual need. Through the language of the people—which was still Welsh, that uncouth, ungentle, unpolished, to some, but Christ's own tongue to most—the writers hoped to achieve a basic level of understanding of God's purpose among Welsh men, women and (not forgotten) children.

A systematic examination of the authors (Chapter 8)—they were all male, we note on passing—lists that ninety-three out of 140 were members of the established Church, twenty-five Congregationalists or Presbyterians and a handful Quakers or Baptists. (Only one was a Papist, confirming the winding of Catholicism in the life of the Principality.) The predominance of Anglicans is significant—the Church of England, which everybody seems to think peculiarly prone to sin, or the road to Christ. Dr Jenkins stresses how, after the Restoration, though much of what the interregnum Puritans of the Gospel valued had wilted, "the puritan necessity" of preaching became a virtue among a people ravenous for sermons. Naturally, given religious diversity, before any attempt at toleration, some energies went into controversy, but theological disputes, defending "this poor Church of England" against infant baptism, or scolding "the scabby brokers" of Quakerism, was a minor part of campaigns which concentrated rather on spreading knowledge of the Bible, adding understanding of the fundamentals of Protestantism and meeting the need for moral regeneration. Coming from churchmen or from dissenters alike, this literature aimed to instil a sense of collective and



"Cross at Carew" and (below) "The Summit of Snowdon" by the artist-mountaineer Edward Whymper. They are reproduced in *Wales Pictures* from Victorian Times (100pp. Greenacre Books, Treflech, Clwyd, Newport, Dyfed, South Wales. Paperback, £1.50). The book is based on Richard Lovett's *Wales Pictures* drawn with Pen and Pencil, published in London by the Religious Tract Society in 1882. Its new editor, Brian John, seeks by careful selection of text and illustration to capture "something of the spirit of the inquiring Victorian traveller" in Wales.



individual spiritual welfare into Welshmen everywhere, whatever their social or economic status or educational level.

Supporting his argument with investigation of the social backgrounds of writers and readers, making use of wills, inventories and in particular subscription lists (Chapter 10), Dr Jenkins finds the greatest impact among "the middle sort of people—men—and women—with the desire and the opportunity to read. Those were precisely the groups, urban and rural, from whom early Methodism would draw its greatest strength in Wales. But Dr Jenkins invites us not to overlook the power of oral culture and informal education among the poor and illiterate. Rees Prydderch's "sayings"—likewise translated into Welsh in 1688—could even at second or third-hand give spiritual aid and consolation, particularly as they were often based on unfair social and economic conditions. To equate illiteracy with "stupidity or mental blindness" is a modern heresy or prejudice. Superstition on the one hand and the tech of curiosity on the other may be found in all levels of society. Both have survived Methodism and unrepentant revivals.

Of particular interest is Dr Jenkins's demonstration that though the aristocracy—nobility and gentry—of Wales, notably in the border regions, had become increasingly Anglican, many had wholly abandoned their responsibility to the native culture. Rather they

valued the literature of their past, patronized contemporary authors and were ready to contribute to the spiritual uplift of their communities.

Naturally, they favoured the sort of writing which lent itself to a given social status quo, social discipline and respect for authority. But by encouraging men to read and in their native tongue to think, they were enabling them to think. Education is a sort of always apt to become a weapon.

A short notice can touch on only a few of the topics taken up in this plump tome which has emerged, painfully, from a rather long gestation. Dr Jenkins sheds light on early history of the printing and publishing trades in Wales given their start by the Japsing of Isaac Newton in 1685. He prints a list of the Welsh books printed in the period (its value would be enhanced by indication of the length of the gestation of each work in his text). It is well illustrated by the findings of historians of Wales for his period but is a work in a wider context. It is as familiar with Welsh history and culture as it is with the history of the book. It is a work of substance, a study not only for the sake of Welsh history but for the sake of the history of the book. It is a work of substance, a study not only for the sake of Welsh history but for the sake of the history of the book.

The myth of landlordism

By Kenneth O. Morgan

DAVID HOWELL:

Land and People in Nineteenth Century Wales
225pp. Routledge and Kegan Paul. 16.95.

The Welsh land question, scarcely less than the Irish, has been fertile of many legends. The Welsh countryside in the nineteenth century did not, it is true, generate violence and conflict on the pattern of the Peep o' Day Boys or the Plan of Campaign. The Welsh landowners, unlike the Irish, were not absentee and were undoubtedly native. The Land League led by Thomas Gee in north Wales in the 1880s was far less ferocious than Michael Davitt's Irish counterpart. By the end of the century, it was moribund. For all that, social and economic tension in the Welsh rural area was endemic throughout the century from the Napoleonic Wars to the First World War. It became a major source of political conflict. "Landlordism" became a major element in Welsh national demagoguery. "Everywhere it dwells and blights our national growth," wrote "Adfydd," one radical publicist. The stark division of Welsh rural society into two distinct classes—a small, Anglican, English-speaking landowning class and a large Nonconformist, Welsh-speaking majority of tenant farmers, holding their small farms on a yearly basis—inevitably led to prolonged social friction. Events such as the political evictions by some north Wales landlords after the 1888 general election became the very stuff of late nineteenth-century radical mythology. It fuelled the crusades of Welsh national leaders from Henry Richard to Gwynfor Evans. It fired the campaigns of Lloyd George throughout his career. There were echoes of it even during the Paris Peace Conference in 1919 when the peasant societies of Eastern Europe came under debate.

Given the poverty and precariousness of the Welsh rural economy, geographical isolation, insecurity, overpopulation, a low margin of profitability, a shortage of capital and the low ratio of capital input, it is not surprising that the Welsh landlords have been indicted of a wide variety of social crimes. They have been freely accused of exploiting land hunger by severe rack-renting, of denying compensation to their tenants for agricultural improvements, of religious prejudice in selecting new tenants, and of indirect political coercion at election times. Truly modern Wales, still in so many ways the offspring of the peasant culture of the last century, has been spanned by the anti-landlord propaganda generated by journalists such as Samuel Roberts of *Llanbrynmair* over a century ago, and still faithfully perpetuated in many textbooks today. The watchword of a century of democratic and national achievement in Wales has been *trech gŵlad nag ar gŵlad*, that a land is mightier than its lord.

David Howell's splendid new book reduces most of these legends to shreds. In an admirably lucid and superbly documented study, one of wide interest to all students of the Welsh rural area, he provides the precise, factual detail required to place the Welsh land question in historical perspective. He has produced the best book so far written on this complicated and important question. All historians of the British agrarian scene will be in his debt. He begins with a deft sketch of the bleak background of economic decline, land hunger, and poverty against which the landlords were occupying tenants in Wales had to survive. He shows the peculiar character of land ownership in Wales, with estates of over 1,000 acres such as Wynnstay, Penrhyn or Golder Grove occupying over 50 per cent of the land of the principality. He also shows the character of the occupation of land: most striking is the small size of the Welsh freeholder class, a situation

that continued until the "green revolution" of the 1920s saw the break-up of so many historic estates. Here and elsewhere he is able clearly to show that Welsh landlords were not, as is often claimed, generally absentee, were generally considerate in the raising of rents, notably during the agricultural depression of the 1880s, and invested much of their profit in improvement of their estates.

He also describes the character of land leases, and the prevalence throughout Wales of tenancy on a year-to-year basis as in Ireland. This did not, however, prevent families settling in farmsteads for generations after generation. The size of holdings was much smaller than in England—a mean size of only forty-seven acres in 1875. He explains marketing and banking facilities, and the impact of the railway network of rural Wales in stimulating farm production and providing easy access to urban centres. Hence the disappearance of the drovers, those picturesque nomadic survivors of pre-industrial Wales. There is a far more technical discussion of the farming techniques employed by the mainly dairy and livestock farmers; the conclusion seems to be that sheer willpower overcame low productivity and backward methods. Nor does Dr Howell neglect the agricultural labourers, a vast surplus of labour which found salvation to a great extent in the fields of the industrial south. Hence, as he says, the Welsh rural area was a vast reservoir of labour to absorb its own surplus population without succumbing to the massive emigration that afflicted the demographic structure of Ireland. Dr Howell's account of the farm labourers, a class as neglected by nineteenth-century Liberals (who represented tenant farmers who owned their own tools and stock, and had bourgeois aspirations) as they have been by historians ever since, is among the best things in his book. The history school of the University College of Swansea has distinguished itself in recent years with fine studies of the social and

cultural characteristics of industrial south Wales. Now a monograph has appeared of equal quality which does historical justice to the rural hinterland, to the farmer as well as the miner. This is a major scholarly achievement. It deserves the closest attention of all students of the Welsh question in recent decades.

What *Land and People in Nineteenth Century Wales* shows, conclusively and beyond argument, is that the economic accusations were largely worthless, the product of ignorance and prejudice. What is disposed of less completely is the wider issue that the Welsh land question was basically social and cultural, rather than economic. Dr Howell, with typical fairness, indicates that there was some genuine basis on many estates in Wales, especially some of the smaller ones, for the friction between tenant farmers and their landlords—or more particularly perhaps, their estate managers. But it may be that the roots of conflict and the undeniable bitterness kindled in the Welsh agricultural areas lay in wider considerations. One technical factor may have been much of the dialogue on Welsh rural grievances was transmitted through the Welsh language, in newspapers and tracts, and from the pulpits of Welsh chapels, whereas a study based on estate records and common law cases necessarily largely geared to the rolls of the English-speaking minority. A general synoptic view of the evolution of Wales since the mid-nineteenth century still suggests that, on the grounds of status and of cultural alienation, the Welsh landlord class was simply not identified with the political aspirations, the religious observance or the moral values of the Welsh-speaking majority.

This underlay the passion of late nineteenth-century Liberal politics in Wales at election times, even in the speeches of such humane, moderate men as Tom Ellis or Llewelyn Williams. More, it explains the massive local revolution against the

authority and the pretensions of the landlord shown in Welsh local government, a theme worth pursuing further. The County Council elections in Wales in 1889 were a shattering defeat for the landowners (and, incidentally, the Church of England) throughout Wales. There was simply no parallel in the British Isles for the cataclysmic change in the fabric of local authority and of class rule that was achieved. Here truly was the gentry in decline, indeed in full and ignominious Cadaverous retreat. Leisurely Anglican Justices of the Peace gave way to the embattled Nonconformist shopocracy; the Ogmore-Pritchards yielded the palm to Dai Bread.

Here is one pointer. Another is the inability of Welsh landlords to project themselves adequately in such typically national movements as the crusade for higher education. The "county schools" of 1889, the Welsh colleges, the national university, were the achievement of Nonconformist, middle-class Liberals. By contrast Welsh landlords, Anglicized, Anglicized and apprehensive (the three As confronting the three Fs, perhaps), seemed at best reluctant champions of the cause of Lanette, at worst, obstacles to class mobility and social opportunity for Welsh children. As the century ended, some landlords became more reckless—even at a time of more generally tranquil relations in the Welsh countryside after the fading away of the Irish crisis, the 1848-49 famine and the abortive findings of the Welsh Land Commission. Lord Penrhyn's feudal approach towards the Welsh quarrymen's strike in 1900-03 helped bind together industrial and rural protest in a way that had political and national implications. Plas Penrhyn today is a mausoleum for the Welsh gentry in more ways than one.

These wider considerations, however, inevitably lie beyond Dr Howell's excellent and thought-provoking book. It is revisionist in the best and most constructive sense. Any future study of Wales in the past 200 years which does not base itself centrally on his findings will be as worthless as some of the nineteenth-century allegations that he has so gently, courteously but irretrievably demolished.

Asia in the Making of Europe Volume II: A Century of Wonder Book Two: The Literary Arts Book Three: The Scholarly Disciplines

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Kenneth S. Warren & Adel A. F. Mahmoud, editors
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ardent supporter of Charles Darwin. His *Origin of Civilisation*, first published in 1865, had a profound impact on popular conceptions of race and the development of civilisation. This edition includes the entire body of the original 1870 work and adds the insightful perspective of Peter Riviere's new introduction.
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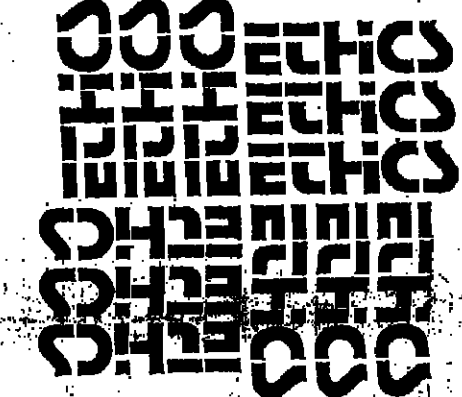
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The shadow of secession

By David Staines

RICHARD SIMON (Editor):
Must Canada Fail?
307pp. McGill-Queen's University
Press. \$13 (paperback, \$5.95).

On July 1, 1967 Canada entered the second century of its official nationhood. Though centennial celebrations occurred throughout the country, their centre was Montreal and the international Expo 67, which played host to exhibits from nations all over the world. As Lester B. Pearson, then prime minister, commented: "Anyone who says we aren't a spectacular people should see this. We are witnesses today to the fulfilment of one of the most daring acts of faith in Canadian enterprise and ability ever undertaken." In 1967 the mood of Canada was a combination of courageous optimism, buoyant enthusiasm, and national pride.

Now, only eleven years later, apprehension and uncertainty have replaced centennial euphoria as the country confronts the distinct possibility of Quebec secession. On November 15, 1976, destined to be one of the most significant dates in Canadian history, René Lévesque and his Parti Québécois came to power in the Quebec provincial elections, winning seven out of the 108 seats and capturing 42 per cent of the popular vote. Though the victory was a direct reflection of the incompetent administration of the defeated Liberal leader Robert Bourassa, it dramatized the demand of many Quebecers for political independence. In the campaign Lévesque and his party had played down their commitment to secession; after the victory, however, the explicit demand for independence returned to their platform. The passage of Bill 101, affirming the unilingual status of Quebec, has already given the province linguistic separation. Lévesque's promise to hold a referendum on political separation will be realized in the imminent future.

Track record

By H. S. Ferns

W. KAYE LAMB:
History of the Canadian Pacific
Railway
491pp. Collier Macmillan. £13.50.

This is the fifth volume to be published in the American Railroads series under the general editorship of Thomas B. Brewer. The object of the series is "to capture and record the role of railroads in shaping the past and present." And to do so, the series includes the famous lines like the Atchafalaya, Topeka and Santa Fe, and the Canadian Pacific. In the case of the Canadian Pacific Railway Co., there is no need to worry about its disappearance, and W. Kaye Lamb, sometime Public Archivist of Canada, shows us why this is so.

Although it owed its origin to the determination of the Canadian Government to have a transcontinental railway, the Canadian Pacific Railway is a story of development of the communications system of the world-wide British Empire. The Canadian Pacific, as it still is, is a private enterprise owned and controlled by its shareholders. The Canadian Pacific Co. is the best demonstration there is of the advantages of private enterprise in terms of public service, efficiency of operation, and intelligent planning. In the six years 1968-71 it paid the Government of Canada \$181m in taxes. During the same time the Canadian Government made a contribution of "deficits" of \$161.7m to the Canadian National Railways; the state-owned system. The Canadian Pacific, not only keeps itself going, but also is an "unfunded" contributor. Very British really.

Unlike some of the histories of the CPR, Dr. Kaye Lamb's book is neither all scholarship and footnotes like Harold Innis's history, nor all romance and machismo like Pierre Berton's. It is a balanced, readable, and useful history of the railway.

Must Canada Fail? nineteen essays written for this volume by scholars based for the most part at Queen's University in Kingston, Ontario, might be more appropriately titled *Must Quebec Secede?* The collection examines the historical and political crisis in Canadian federalism created by the Parti Québécois's determination to achieve independence for Quebec; after surveying the historical background to this situation, the book wonders, sometimes provocatively, almost always perceptively, about implications for the future. The general tone is an intense desire for Canada to continue as a country that includes Quebec, though most of the contributors argue for a more flexible and decentralized Ottawa government; if there is a split, it will be a civil war, not a Quebec. All the authors are members of Canada's anglophone community, and herein lies the one major drawback: the essays are objective and painstakingly honest, but there are no spokesmen for the francophone community. *Must Canada Fail?* is an informed handbook of English Canada's reaction to the victory of the Parti Québécois and its impact on the nation.

The opening section, "Background," presents a historical perspective on Quebec and Canadian federalism. James de Wilde sets the stage well with a detailed account of "The Parti Québécois in Power." Ronald L. Watts places the Quebec challenge to confederation against the important background of comparative federalism and chapters "Survival or Disintegration" is an enlightened study of the Canada-Quebec confrontation in relation to the successes and failures of other federated countries. Frederick Fletcher's "Public Attitudes and Alternative Futures," the other essay in this section, is a wasted analysis of opinion surveys that manages to deduce attitudes that are self-evident even to the most untrained observer of the Canadian scene.

The second section of the volume consists of five regional outlooks on the Canada-Quebec dilemma. Three exemplary essays on British Columbia, the prairies, and the Atlantic provinces, combine succinct histories of these regions with

detailed investigations of their political and economic position within confederation. The essay on Ontario is less satisfactory because it does not do the historical perspective that makes the three preceding essays definitive in their commentaries and conclusions. "Ethnic Hierarchies and Minority Consciousness," the final essay in "Regional Opinion," would have profited from a delineation of the various minorities that inhabit Quebec; by grouping all non-francophones together and omitting any distinctions, it implies a less complicated and therefore less accurate portrait of the non-French population of Quebec.

"Working It Out," the third section, focuses directly on the current political crisis. In "Common Ground and Disputed Territory," John Trent analyses in great detail the platforms of the Parti Québécois and the federalist policies of Pierre Trudeau. Edwin R. Black's "What Alternatives Do We Have If Any?" is the first direct announcement in the collection that Ottawa must accommodate itself and the country to a broader understanding of federalism if Quebec is going to remain within confederation. Black's outlook is developed well in William R. Irvine's "Liberty, Equality, Efficiency: Respecting the Federal Role."

The future is the realm of the fourth and final section, "The Long Run," a comprehensive overview of evidence that differences can live not only in law but in active unity under a common government. History of Canada's survival or defeat at large depends on the decisions we are taking place now. *Must Canada Fail?* is a representative sample of the range and quality of the current debate.

Militating marginally

By John White

RAYMOND GAVINS:
The Perils and Prospects of
Southern Black Leadership: Gordon
Blaine Hancock, 1884-1970
231pp. Durham, North Carolina:
Duke University Press. \$11.75.

Afro-American historiography continues to broaden its perspectives. Writings on slavery are now concerned with the activities, beliefs and aspirations of ordinary plantation negroes, post-slavery, and are rediscovering or rehabilitating the names and reputations of those who made significant contributions to negro thought and protest. Raymond Gavins, in this excellent and illuminating biography, has properly directed attention to one of the forgotten men of the twentieth-century civil rights movement that achieved its great symbolic victory with the Supreme Court's historic schools desegregation decision of 1954. Gordon Blaine Hancock, a Virginia-born educator, clergyman, journalist and theorist, synthesized the contending philosophies of his two great contemporaries, Booker T. Washington and W. E. B. Du Bois. During a long career, Hancock preached a message of racial uplift in an era of worsening Southern race relations, but he also attempted (not always successfully) to resolve the dilemma of achieving racial integration while preserving racial solidarity, pride and black consciousness.

Professor Gavins skillfully places Hancock in the changing context of his times, and depicts him as both reacting to and influencing events and individuals. From accepting the harsh reality of racial separation, Hancock came to support desegregation; during the Depression he preached a Washingtonian gospel of work, yet, like Du Bois, stressed the racial reality rather than the economic component of the negro's subordinate status. A critic of the pretensions of the black bourgeoisie, and opposed to racial intermarriage, Hancock was equally critical of white liberalism. An admirer of Martin Luther King, Hancock viewed the doctrine of non-violent passive resistance as only a partial solution to negro advancement, in that it failed to advocate and develop a programme of self-

from the federal government. In "The Battle of Balance Sheets," Peter Leach and Richard Simon prove that Alberta is the most injured party in the economic confederation. In 1976, for example, Alberta's budget deficit was \$1.4 billion more than the federal government's. In 1976, for example, Alberta's budget deficit was \$1.4 billion more than the federal government's. In 1976, for example, Alberta's budget deficit was \$1.4 billion more than the federal government's.

Though the final chapters outline the various methods for Quebec independence, they also indirectly emphasize the legal complexities and economic disadvantages of a separating motion. In his wise and reasoned conclusion, chapter "The Choice of an Ambiguity," John Meisel remarks: "Quebec voting in the plebiscite may not include in their cost-benefit calculus the ease or difficulty of a separation itself. These who do not feel very strongly for or against independence might make their choice on the basis of the end of the divorce procedure."

November 15, 1976, has proved English Canada to embark on a necessary and agonizing course of self-examination. "Canada has had to offer," Ronald L. Watts concludes, "not only to its own people but also to a world in search of evidence that differences can live not only in law but in active unity under a common government." History of Canada's survival or defeat at large depends on the decisions we are taking place now. *Must Canada Fail?* is a representative sample of the range and quality of the current debate.

With the advent of the Power and its concomitants of revolutionary violence, Hancock cherished principles of inner cooperation temporarily abandoned and withdrew into isolation. He opposed to both the nationalists and white segregationists. During the 1950s and 1960s, when "only those black leaders who were deemed important by the television news" Hancock remained in obscurity, and died "as a lone heart."

Yet, as Professor Gavins vividly demonstrates, Hancock's achievements had been profound and real: a founder of the Southern Regional Council, a co-founder of the Durham Conference of Southern black leaders during the World War, a member of the Virginia State Relations at Virginia Union University, the author of a weekly paper for the Associated Negro Press that was syndicated in 14 newspapers, an accomplished public speaker and the recipient of a black social gospel, Hancock had more than his due to a civil rights movement that had long been fragmented before his death. He called upon black leaders of the 1960s to overcome the "complex" and formulate "a programme of deliverance" for the Negro masses. But, like many Afro-American leaders, Hancock was frequently forced to compromise, and "lived with ambiguity."

A cultural pluralist, Hancock, a self-proclaimed "interculturalist," was sometimes doubted the feasibility of his vision, a self-help approach to the black economic independence of the American democracy. Hancock defended it against a "marginal man" who, as Gavins writes, "was then, a scholarly, intelligent and penetrating biography of the most articulate and powerful champion of his race in Virginia for over a quarter century." Hancock's full recognition, during his lifetime, Gordon Blaine Hancock has now received a posthumous elevation to the level of a national hero. Hancock, even though he could not resolve all the problems of being black in America, is commended to the principle of self-determination, and to the principle of self-determination.

PHILOSOPHY

Knowing and believing

By D. M. Mackinnon

STUART C. BROWN (Editor):
Reason and Religion
315pp. Cornell University Press.
£11.25 (paperback, £4.50).

Reason and Religion contains the substance of five symposia held at a conference sponsored by the Royal Institute of Philosophy at the University of Lancaster in 1975. The editorial work involved in creating a book out of the varied materials offered by the principal participants has been skillfully carried out by Stuart Brown; and Renford Bambrough has added, by way of introduction, a retrospective comment that admirably pinpoints the central issues raised.

Three of the five symposia, treating respectively of the problem of evil, the rationality of religious belief, and meaning and religious language, all contribute in their different ways to a central contemporary debate in the philosophy of religion. This is the argument between those who, exploiting their own fashions the resources of Wittgenstein's later philosophy, develop and defend what, in old-fashioned language, would be called a non-cognitive account of the substance of religious belief; and those who, whether their attitude to religious claims be, in the end, affirmative or negative, insist that questions of truth and falsity cannot be relegated to the position of seemingly secondary significance to such practitioners of these methods in the philosophy of religion would consign them. The discussions contained in these symposia make a valuable contribution to the clearer articulation of some of the issues at stake in this very important argument, and this is a book that deserves serious attention.

Thus the criticism to which Colin Lyas submits Norman Malcolm's grounds for a defence of the rationality of religious belief, the discriminating reader, to return to the text of Wittgenstein's notes on *certainty*, written in the last weeks of his life, the better able to trace from them important suggestions concerning the foundations of religious belief.

The other two symposia are more concerned with the foundations of religious belief. In the first, Stuart C. Brown, in his paper, "The Philosophy of Religion," offers a critical appraisal of the argument from design; rightly so, since this argument has always seemed more persuasive than abstract considerations of cause and essence. It is sometimes supposed that Hume's criticism of the argument from design, while important for the eighteenth century, has less interest today because the theory of evolution determined the argument more effectively. Mr Gaskin shows that this is an error. He distinguishes between inferring designed purpose and inferring designed order. It is one thing to argue, from the similarity of structure between a natural eye and an artificially constructed camera, that since the camera was designed by human intelligence to serve a purpose, the eye was designed by super-human intelligence to serve a purpose. It is another thing to argue, from the similarity between the regularity of motion within the solar system and the regularity of motion within a traffic system, that the order of the first, as of the second, is due to intelligent contrivance. The first form of argument, for creative purpose in the natural world, was undetermined by the theory of evolution, but the less ambitious argument for intelligent order was not basically affected.

Mr Gaskin points out that while Hume considered both forms of argument, his criticism in the *Dialogues* is more concerned with order than with purpose. In the *Dialogues*, Hume allows that we may draw a weak analogy between natural and artificial order, but he insists that this is of little relevance to the claims of traditional religion because it tells us nothing about the supposed sacred source of the order. The analogical argument for creative purpose in the

argument of religious belief. Again, the argument on meaning and religious language between Peter Winch and Michael Dummett, excellently commented by Dr Brown, certainly succeeds in presenting material highly relevant to the crucial question of the referential element in religious discourse.

In the symposium on the problem of evil, D. Z. Phillips, in one of the most acute papers he has ever written, raises issues that neither Richard Swinburne in his careful introduction, nor John Hick in his admirable summary (from the chair of the central thesis of the well-known book *Evil and the God of Faith*, Cambridge, 1966), nor this Professor Phillips does. And this Professor Phillips does, in a way more authentically Wittgensteinian than many of the arguments advanced in philosophy of religion, in alleged obedience to the meaning of an expression, ask for its use. Thus he quotes twice with devastating effect from Somerset Maugham's autobiography *The Summing-up*, from Settembrini's comments to Hans Castorp in Thomas Mann's *The Magic Mountain*, from Billie Holiday's autobiography *Lady Sings the Blues*, and (perhaps inevitably) from Hardy's *Tess of the D'Urbervilles*. He might indeed have converted to his own use a quotation from Leonard Woolf's *Sowing*, included by Mr Lyas in his paper.

In his concluding postscript to this debate (although I would myself express the issue of rationality in theology in different terms), Professor Phillips shows that where the problem of evil is concerned, it is he who knows where the shoe pinches, and he succeeds in stating the most sophisticated and carefully argued irenean theodicy in the end refuses to formulate. What the clearer articulation of some of the issues at stake in this very important argument, and this is a book that deserves serious attention.

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The highly attenuated deist

By D. D. Raphael

J. C. A. GASKIN:
Hume's Philosophy of Religion
300pp. Macmillan. £10.

Hume's philosophy of religion deserves a book to itself. The force of its total impact is often underestimated because Hume's treatment of the subject is scattered over several different "Dialogues" concerning *Religion*. The *Natural History of Religion*, the sections of *An Enquiry concerning Human Understanding*, another two *Essays*, some passages in *The History of England*, and a few of his letters. It would hardly have been possible for him to have gathered together as a single work what he had wanted to do so. The treatise of *Human Nature* is somewhat scandalous enough to the religious mind, but his decision to "concentrate" it by omitting the sections on miracles. Later on he decided to the advice of his friends that he should suppress publication of the essays on suicide and immortality and should leave the *Dialogues* concerning *Natural Religion* to appear posthumously. All went very much against the grain, and Hume's knowledge of the truth about religion had probably matured long before he had any other of his philosophical enterprises.

It is also the enterprise which he pursued with most success. His philosophy is more subtle than his *Dialogues* allow. In the *Dialogues*, Hume's philosophy of religion is more attractive but leaves elevation to the level of a national hero. Hancock, even though he could not resolve all the problems of being black in America, is commended to the principle of self-determination, and to the principle of self-determination.

somewhat different. Hume's *Myself* in a paper on the intelligibility of the universe makes an unsatisfactory attempt to restate the so-called epistemological argument for theism. It is unsatisfactory partly by reason of a lack of rigour in conceptual analysis, partly by reason of careless inaccuracy in matters of the history of philosophy (e.g. the theory of "logical constructions"), and partly because of an excessive addition to the philosophical writings of Father Bernard Lonergan. Dr Meynell would have found a much subtler and more searching presentation of the sort of argument he is trying to present in the writings of philosophers of an older generation, including indeed Lonergan's fellow Jesuit, Pierre Rousselot, whose work, tragically cut short by his death in action in the first months of the Kaiser's War, comes to me, as I look for the meaning of the fields of Dr Meynell's concern in this paper, a sense of deeper insight into fundamental metaphysical issues than Lonergan's currently fashionable philosophical commentaries. Dr Meynell's reply to Dr Meynell's paper, on the other hand, provides an excellent corrective in its reasoned presentation of naturalism.

The concluding symposium on immortality and dualism is disappointing, especially in view of the fact that the discussion is included in a book by Sydney Shoemaker, whose book *Self-Knowledge and Self-Identity* is acknowledged as a contribution of first-order importance in this particular field. One is left puzzled why neither Professor Shoemaker nor Hywel Lewis, nor indeed G. N. A. Vesey, whose comment from the chair is arguably the best thing in this symposium, makes any reference to Aristotle's definition of the soul as the form of the body, a suggestion surely highly relevant to any discussion of the matters which this symposium treats, especially in view of the emphasis made inevitable by Professor Shoemaker's introduction.

As a whole, however, this book makes a valuable contribution to the philosophy of religion, partly from the distinction of individual contributions, but more from the fact that the topics and issues of which it treats are presented very nearly in a dialogue form, thus compelling the reader to take part, as he reads, in the argument.

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natural universe is relevant because purpose implies values; but a designer who simply maintains regularity in nature need not be supposed to have any concern for the harmful or beneficial effects of that regularity.

Hume is less interesting on demonstrative proofs of the existence of God, partly because he regards them as intrinsically less impressive and partly because he has his eye on Samuel Clarke's version, which confesses causal and ontological arguments to be a treatment of the theological problem of evil is flawed because he does not give enough consideration to what Mr Gaskin calls "the Free Will Defence".

But Hume comes into his own again with the brilliant discussion of miracles in the *Enquiry concerning Human Understanding*. Mr Gaskin analyses this with care and relates it to earlier eighteenth-century debate. Both here and in his final assessment of Hume's position on religion, Mr Gaskin is far from uncritical. He thinks that Hume's personal disbelief in miracles led him to exaggerate the force of his argument, and that his "gloomy" view of religion in general is excessively one-sided.

For all that, Mr Gaskin is ready to attribute to Hume a religious position which is a little more affirmative than one might have expected. The word "scepticism", he thinks, does not catch its complexity, and he instead calls it "a highly attenuated deism", though one which is not positively advocated.

Mr Gaskin combines scholarly learning, worn lightly, with philosophical ability and a lucid style. (His one lapse is to write, consistently, of *Pamphilus* instead of *Pamphilus* as a character in the *Dialogues*. It is a pity that publishers have thought fit to print the book in uncomfortably small type with unjustified margins.

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Looking for the law of nations

By Anthony Pagden

J. A. FERNÁNDEZ-SANTAMARÍA:
The State, War and Peace
Spanish Political Thought in the
Renaissance 1516-1559
316pp. Cambridge University Press.
£11.50.

The intellectual achievements of Spain during the sixteenth century are little known outside the Peninsula. This is largely because they were in subjects such as theology and jurisprudence which have now fallen on hard times. But men like Francisco Suárez, whose works Lohmeyer claimed to have had always by his bedside, Domingo de Soto, who was once thought to have had an influence on Galileo, and Francisco de Vitoria, the so-called "father of international law", were widely read in their day, in both the Catholic and the Protestant worlds. But because their preoccupations were not ours, and because their thought—despite De Soto's interest in physics and Suárez's in mathematics—was forced underground by the scientific revolutions of the seventeenth century, they are no longer considered to be of much scholarly interest.

The "School of Salamanca", as it has come to be known, has been studied at great length by Spanish scholars, but even they are all too conscious of the lack of interest which their fellow countrymen arouse, and for the most part still follow Menéndez y Pelayo, in merely documenting how Descartes plundered Sánchez or Grotius borrowed from Vitoria, as if Spain had made up for its past showing in the natural sciences by providing the grist for greater men's mills.

But the academics of Salamanca are of interest in their own right. These men were the last of the medieval encyclopaedists and they brought to the traditional scholasticism of the universities a wide understanding of classical, particularly Aristotelian, thought. From the early 1530s, when Vitoria first began to lecture at Salamanca, until the end of the century and the publication of Suárez's monumental *De Legibus*, Spanish jurists-theologians sought to provide a comprehensive definition of nature, as it applied to man, and of the laws by which God's creation was governed.

There was, of course, another group at work during the same period: the Spanish followers of Erasmus, thanks to the monumental work of the late Marcel Bataillon and his pupils, the activities of these men are much better known than those of their academic contemporaries. Writers like Luis Vives and the Royal secretary Alfonso de Valdés are of course, far more accessible than the doctors of Salamanca. Their interests were more humane; their outlook was more general; and they were incomparably better stylists. They were also linked through intellectual paternity and, in the case of Vives, personal friendship. Erasmus and his European "Christian Humanist"

movement. Yet, despite their widespread influence, they were intellectual lightweights when compared to such men as Vitoria or Suárez.

J. A. Fernández-Santamaría's book is a study of the political thought of representatives of both these groups. This places them somewhat at a disadvantage, because their intellectual objectives and methods were dissimilar. They had a common interest in moral philosophy, in ancient thought and an immediate concern for the survival of Charles V's Universal Empire.

But the humanists wrote polemic that was intended to persuade their readers of the justice of arguments which were, as often as not, inconclusive and even banal. The academics, on the other hand, struggled to erect a system based upon certain eternal, irreducible truths (which Professor Fernández-Santamaría compares, not unhelpfully, with Descartes' "clear and simple ideas"), a system that would provide laws to govern moral actions.

Professor Fernández-Santamaría has attempted to link these two widely different approaches through the examination of a single theme: the structure of the state and its right to employ force against its neighbours. The reader is thus led from the vagaries of Alfonso de Castro's criticism of the *comuneros* revolt, through the Augustinian generalisations of Vives and Valdés's pleas for the abolition of all wars, by way of a long middle section on Francisco de Vitoria and the humanist Juan Ginés de Sepúlveda, to the popular mirror-of-princes literature of Antonio de Guevara and Furió Ceriol. This is a book which offers a detailed, if uneven, guide to the entire range of political ideas available in Spain during the sixteenth century.

It also attempts to link ideas to political events: the revolt of the *comuneros*, the conquest of America and the division after 1556 of the Habsburg world—though as often as not the reader is merely provided with the necessary information and left to find the link for himself.

By far the longest single section deals with the writing of Vitoria and Sepúlveda. Vitoria's aim, as Professor Fernández-Santamaría sees it, was to establish a code of practice which would be binding on all men everywhere irrespective of their religious beliefs. Such a code is clearly only possible if its authority is founded upon the law of nature. For it must be independent of revelation and able, in theory at least, to be prized away from the notion of God. But Vitoria, like Aquinas whom he followed closely, was, of course, no nominalist and the natural law which he describes is often, in fact, the traditional secondary usage of the law of nations, which was already held to be universally binding. Professor Fernández-Santamaría is aware of this fact, but he has paid closer attention to it he might have saved himself the trouble of cutting up Vitoria's thought into irreconcilable segments.

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of Sepúlveda's wider reflection on the nature of civil association.

I cannot, however, agree that Sepúlveda's insistence that Amerindians were not human beings was meant to imply a simple condition, although this does seem to have been the case. Aristotle's theory of the natural slave was not on a political or ethical level but on a psychological one. The natural slave was one who, because of a defect in his rational soul, was fit to be ruled by a master. Although the concept is different from that of the *homo sapiens* (the slave of the master) he is only more than a slave in that he may be discarded or destroyed, but he is not a slave in the master's own body.

The State, War and Peace, written by Immanuel Kant, is a masterpiece of political philosophy. It is a work of great importance, and it is one that has been read and studied by many generations of philosophers and political scientists. The book is a masterpiece of political philosophy, and it is one that has been read and studied by many generations of philosophers and political scientists.

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Jews for the Fatherland

By Arnold Paucker

Ulrich Dunker:
Der Reichsbund jüdischer Frontsoldaten 1919-1938
354pp. Düsseldorf: Droste. DM48.

One of the antisemitic myths prevalent in Germany during the First World War was that Jews were shirking duty at the front for soft opinions in the rear; in fact, German Jews had rushed to fight under the Imperial colours with genuine patriotic fervour. The accusations against the Jewish community of desertion and cowardice were a disservice to the Jewish population, one they undertook with Teutonic thoroughness. Their meticulously assembled files certainly showed that the number of Jewish dead was in keeping with the essentially middle-class character of the Jewish community (and what more could be expected?) but suffered otherwise the fate of all such national arguments, that of being ignored. After the expulsion or extermination of German Jewry it was, ironically, left to philo-Semitic post-Nazi German historians to sing the praise of the Jews' sacrifice for their beloved Fatherland.

It was the aspirations cast on the honour of Germany's Jewish soldiers which led in 1919 to the founding of the Reichsbund jüdischer Frontsoldaten (RJF) by Jewish ex-servicemen. Throughout its existence it remained a controversial organization and credit is due to a young German historian, Ulrich Dunker, for having attempted its first full-scale history, undeterred by psychological blocks and the uneven quality of the available sources.

The RJF has always had a bad press. Kurt Tucholsky—a left-wing writer who returned to Germany after his exile in Denmark—was "the growling of the beast before the whiplash of the whip". An anonymous remark which hit Dunker's nerve was "which Jewish soldier would dare to look at the Reichsbund with dismay". Had it been left to historians of German Democratic Republic to discover that the RJF had weakened the antifascist resistance of the Jewish population which, in the face of the barely visible antifascist resistance of the German population after 1933, is to say the least, a surprising observation.

As emerges from Dunker's narrative, the RJF had many of the drawbacks of a *Kriegerverein* (war veterans' organizations) organized to be undemocratic, they were run on military lines by narrow-minded conservative ex-officers and stood well to the right of the political spectrum. The Jewish version was founded by Hauptmann Leo Löwenstein, who in the war had invented a phony position with which to determine the position of enemy guns but who, after the war, did not extend to the RJF leaders were pretty poor. In comparison with those who headed the main bodies which made up the intellectually distinguished Jewish community, and who were to show themselves very far from the political sphere of practical politics, the RJF was a very poor organization. It was a Jewish ex-servicemen's association, a useful device for the recruitment of recruits to the various associations, like those of the *Freiwirtschaft* (free economy) and the *Freiwillige Feuerwehr* (voluntary fire brigade), but it was not a political organization. The members of the RJF (35,000 in 1933) subscribed to a limited objectives of an organization which professed political neutrality in both the German and Jewish spheres. In Germany they were to be represented by the *Centralverein deutscher Staatsbürger jüdischen Glaubens* (Central Association of German Citizens of Jewish Faith) and to a lesser degree by the *Orthodox Union*. In the Jewish sphere they were to be represented by the *Centralverein deutscher Staatsbürger jüdischen Glaubens* (Central Association of German Citizens of Jewish Faith) and to a lesser degree by the *Orthodox Union*.

Then, in the space of thirty years from 1918 to 1948, the balance changed. The Central European Jews first dissociated themselves from Germanic superiority and then were thrust into the Soviet orbit in what became Eastern Europe. Another superior power, Russia, was establishing its presence in Central Europe: since early in the nineteenth century the Czechs have made the Russians a point of reference in their struggle against Germanization. In the Jewish sphere, however, the situation was different. The Jewish community, which was a fragile kinship which could not stand up to very much practical political

such role. These are essential qualifications of which Herr Dunker is insufficiently aware.

The RJF did, on rare occasions, venture on to a "higher" plane than the claustrophobic of the Weimar Republic. Its activity was largely unexceptionable, devoted to the provision of ammunition for the Jewish districts during outbreaks of civil unrest, protests against the desecration of Jewish cemeteries and busy propaganda campaigns against *völkisch* and Nazi antisemitism until the advent of the Nazi regime. That the league concerned itself with measures for the defence of the Republic has likewise been documented.

With the fall of the Republic and the revocation of emancipation the isolated Jewish community was put outside the law. Some hopes lingered that fascist dictatorship might yet be a passing phenomenon, but respect for Jewish leaders were quickly disabused of such illusions. However, constant negotiation and a degree of accommodation with the Nazi authorities were essential to safeguard the livelihood, security and later the Jewish population. In this dangerous situation the representative organs of German Jewry, above all the *Reichsvertretung der deutschen Juden*, comported themselves with dignity and sense.

This cannot be said of the RJF leadership, and Dunker does not have an edifying story to tell. When in 1933 all civil servants of "Jewish blood" were to be dismissed, the RJF decided to play the war-service card to obtain an exemption for Jewish front-line soldiers. The well-being of war veterans was close to the heart of the aged soldiers of Germany had placed at the helm, and some small place was reserved in his bosom for those of the Jewish persuasion. Hindenburg's intervention with Hitler undoubtedly assisted the RJF pleas and the qualifying group remained in office for a transitional period. The action caused dissent in the Jewish camp but a case could be made out for this scheme of job preservation.

It is quite otherwise with the missives with which the RJF policy-makers, encouraged by their timid success, bombarded the Nazi authorities from 1933 to 1934. Of course, under totalitarianism all such manifestations are suspect. The surviving records often do not reveal the true motives of those subjected to relentless pressure. The Jews of Germany, a special language under Nazism, one must understand how to read between the lines. Yet the excessive conformism displayed in the RJF memoranda, with their appeal for a place in the Nazi sun and protes-

exploration. The Czechs and the Slovaks really had little in common; they hardly knew each other. Their religions and traditions were different, and the political situation rested on different premises, they did not have the same goals or even the same problems, and exchanges were scant. And yet the collapse of the First Czechoslovak Republic after Munich, a series of British and French short-sightedness no less than German expansionism, helped to pour the deadly wine of communism into the dusty old bottle of Slavism.

Korbel's book, which is more than just a straightforward historical narrative, considers the predicament of the Czechs in the context of four important factors in their twentieth-century evolution: the philosophy and moral tenets of Thomas G. Masaryk, the attainment of independence in 1918, the Munich tragedy in 1938 and the lost battle of democracy with communism in 1948. One of his conclusions is well worth quoting for its clarity, even if others before him have already agonized much on the subject:

If by now any sort of thesis has emerged from what has been written here, it should go something like this:—that there remains in the national tradition of Czechoslovakia a kind of ethnic memory of a former idealism and heroism which, like the idealism of the old, but which has formed its own sun of tranquility, flowers into a passion for freedom and social justice unusual in kind and degree in all of Eastern Europe; that there also remains a conditioned reflex for survival, nurtured, carefully, during 300 years of oppression, in which every trick of cautious advance and hasty retreat has been carefully explored and well learned; that when this passion for freedom and social justice and the will to survive are suddenly opposed in separate and conflicting orbits of events, survival becomes the first law.

That the "Czech question" has several crucial occasions in recent history entailed the Slovak question, by now, is generally recognized. None the less, the story of the "independent" Slovak state from 1939 to 1945 has been told by relatively few, especially if we discount those who have axes of self-interest in the subject. The Republic by Yeshayahu Jelinek, now a senior lecturer in history at Haifa university, is a revised version of his 1966 doctoral dissertation presented at the University of London. It is a well-written, practical book, but it is not a masterpiece. It is a book that is a masterpiece of political philosophy, and it is one that has been read and studied by many generations of philosophers and political scientists.

The Czech and Slovak questions can obviously be answered in a number of different ways, jointly and severally. All answers which have been tried put, in practice, have been found wanting, done or both sides and eventually aborted. Jelinek's book goes a long way towards explaining why the first party-state in Slovak history met with an infamous end.

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By Michael Irwin

ISAK DINESEN:
Carnival
Entertainments and Posthumous
Tales
338pp. Heinemann, £4.95.

The publisher tells us that none of the eleven tales in this volume has previously appeared in book form in English. The statement may well arouse suspicions among long-standing admirers of Isak Dinesen. What could such a collection contain, sixteen years after her death, but rough drafts, or tales which the fastidious author specifically declined to republish? Frans Lasson's short, humorous foreword, all the more such for its brevity, though it claims that "the only criterion... has been the demand for quality". His notes reveal that "The De Cans Family" and "Uncle Theodore" were apprentice work, and that "Carnival itself, though written in the late 1920s, was discarded when Seven Gothic Tales emerged from a projected collection of nine stories. "Anna", almost as novella in length, is unfinished, and two or three other tales were apparently awaiting revision at the time of the author's death. In *Isak Dinesen's Art* Robert Langbaum suggested that three more of the stories included here—"Uncle Seneca", "The Fat Man" and "The Ghost Horses"—were excluded from *Anecdotes of Destiny* because the author considered them "not good enough". All three prove indeed to be, by Isak Dinesen's standards, disappointingly limited.

But her standards, of course, were very high. New readers who can respond sympathetically to this strange writer's pungency, mannerism and patterning will find this a delightful volume. In fact the relative simplicity of the three

stories last mentioned may furnish them with useful preliminary clues as to the methods of an author notoriously obscure.

To generalize: a story by Isak Dinesen is a symbolic statement, more or less intricate, shaped either into a fable or into a conversation piece, and decorated with interpolated anecdotes, spasmic touches of exotic local colour or of exquisite natural description, and a distinctive wit and inventiveness. At best these background effects are involved naturally and directly with the complex meaning of the work concerned. Even when the story—as here in the case of "The Bear and the Kiss"—is positively oppressive with allegorical significance, the texture of the writing can give pleasure to inquire, for it displays such a range of intelligence and responsiveness; there is so much going on.

The mode can be illustrated briefly only by "Second Meeting", the briefest of the eleven tales. It tells how Lord Byron, about to leave Italy for Greece, encounters his double, who saved his life fourteen years previously by impersonating him. What, the reader comes to inquire, has been the fruit of that deed? Eventually he answers the question himself. His gift to posterity is not the poems that have since been written, for these will gradually be forgotten. It is rather that he has enabled Byron to develop the greatness of all his works: the story of his own life, and bring it to a more glorious end. Here the symbolic statement is clear but interesting. Effectively Byron is confronting himself and recognizing both the limitations and the achievements of his solipsism. The incidental pleasures of the story include a charming and characteristic anecdote about the Virgin Mary: she blushes sweetly on the day of the Pentecost and cries out: "Oh, is it you, sir? After these thirty-four years, is it you?"

The life before your eyes

By Barbara Wright

EMILE AJAR:
Momo
Translated by Ralph Manheim
182pp. Collins, £4.25.

The story of *Momo*—like the story of "Ajjar"—is fairly well-known by now. Momo, short for Mohammed, is a little Arab boy brought up by an elderly Jewish ex-prostitute, Madame Rosa, in the Parisian suburb of Belleville, in a sort of crèche she runs for the children of her multinational ex-colleagues. Ajjar is the pseudonym of an excellent writer who refused the 1975 Prix Goncourt for *Momo* (*La vie devant soi*) to avoid publicity, with the paradoxical though predictable result that he had the bloodhounds of the French press after him for weeks, trying to flush him from his

cover. Considering what a large proportion of writers have always used pseudonyms for one reason or another, it is hard to understand why people should have made such a fuss about Paul Pavlovitch calling himself Emile Ajar. The distress this caused him is one of the main subjects of his third book, *Pseudo*. Momo tells his own story, or the ego of ten—or rather, when he believes he is ten. It later turns out that he is fourteen: Madame Rosa had thought up this way of keeping him with her longer, for a lasting love and affection had grown up between them. As Madame Rosa gets older and uglier and increasingly loses her faculties, so Momo takes on more responsibility for her, and he finally helps her to escape the well-meaning but officious clutches of hospitals and social workers, and to die with dignity in a hidden room in her cellar. *Momo* is not a sentimental story.

It describes, in a style that is disarmingly easy to read, the present-day realities of the life of the very

poor, their solidarity and mutual support in something of the same manner as Gorky's *Lower Depths* and Hugo's *Les Misérables*. This is not coincidental, for *Les Misérables* is one of the favourite books of one of Madame Rosa's neighbours, Monsieur Hamid, an old Arab carpet-seller who has taught Momo all the book-learning he has ever come by. Other neighbours who spontaneously offer their help to Madame Rosa as she grows more incapacitated are Monsieur Waloumbe, a street-sweeper cum fire-eater from Cameroon, four furniture removers, the Zaoum brothers, who come on Sundays to carry Madame Rosa down "like a piano" from her sixth-floor flat to take her for outings when she can no longer walk, and Madame Lola, a transvestite black negress, a former boxing champion.

Momo's mixture of innocence and worldly wisdom is entirely credible: the facts of life as he sees them around him are linked to the basic need to survive. His friends in Belleville cannot even afford the civilized luxury of racism: all through the book Momo makes throwaway and often amusing remarks about race, religion, age, poverty, which are profoundly tender and humane.

It is a pity that the book is as well as translated, is one of the former, and Ajar at least in his *Momo* is another. Mr Manheim has not turned Momo into an American gutter-snipe; he remains firmly situated in Belleville, and the trans-lation is exactly captured the sort of language in which Momo would use if he had happened to talk Anglo-Saxon rather than French.

Far Eastern anxieties

By Frank Tuohy

NORUKO ALBERY:
Balloon Top
255pp. André Deutsch, £4.95.

In *Balloon Top*, Noruko Albery offers us something unusual, perhaps unique, in the way of first novels. Written by a native Japanese in clear and acceptable English, it throws fresh light on a world which, outside the cinema, we have had to perceive through the inevitable opacity of translations, or to glimpse from the very marginal viewpoint of such writers as William Plomer, James Kirkup or Francis Kling. *Balloon Top* is a work of considerable charm and sensitivity, though it presents nothing outstanding in the way of truths about an exotic society. Observed from the inside, the qualities common to humanity will prevail: it is the outsider who dwells on the superficial differences. The Japanese like to stress their unusualness, even about minor things. "We are the only people who eat squid," they will tell you. Sometimes they pretend to a mystery where there is only a muddle. Inscrutability is all very well, but sphinxes may have no secrets after all.

Balloon Top traces the early life of Kana, elder daughter of a prosperous family living near Kobe. The mother and her children, accustomed to a rural area during the war, are brought near to starvation. Later the family house is commandeered by the American military. Under the Occupation, Kana attends a mixed primary school, and later goes to a Protestant college run by women missionaries. Her early experience is marked by the limitations of being a woman in Japanese society: we have to take it on trust that her intellectual brilliance enables her to rise above the examination system, which drives many to suicide, and to gain admission to Waseda, Tokyo's most famous private university.

The strongest force in Kana's university life is her commitment to Free Stage, a student theatre group which travels round Japan in the vacations. Members of the

group become increasingly involved in the violence that leads to the cancellation of President Truman's proposed visit in 1950.

The breakdown of the traditional hierarchy and good manners characterizes student life in the 1950s. The student is rather labelled each other rather than "balloon top". "Balloon Top" is the name given to a native Japanese who has adopted Western culture, something like forty thousand, packed into a space much larger than an Oxford lego, and it is only one of the three such institutions in Japan. After graduation, Kana's friends quickly forget her revolutionary ardour and her whatever identity is granted to her by the authorities. Kana herself, however, admires Ken Otani, the weak, proletarian son of a successful, ultra-novelistic, but their encounter in the last chapter, where Kana rises above her temporary disaster. "The war goes beyond him."

I worked at Waseda University during the years following the action of *Balloon Top*, and some awkwardness in reading, considered judgment. I was delighted in the pleasures of fiction: every place was evoked in a single, and a description seems directly as a got. Yet it must be admitted as a novel *Balloon Top* is in form and in language in a way. Many promising lines turn up—the encounter with the American colonel and his problems of the language with regard to his wife and dress, to name only two—but receive only perfunctory treatment. Kana's own father is described but not until page 75—his "medium height and his build". What did that mean? 1952? Young Japanese have been getting progressively taller in the war: by 1960 students overtake both parents and sisters.

As a memoir of a period, *Balloon Top* is an interesting read. It is a well-written, well-paced, and aesthetically, however, it is not a dramatic power to quality successful fiction.

Adolescent agonies

By William Boyd

STEVEN MILLHAUSER:
Portrait of a Romantic
373pp. Routledge, £5.75.

Portrait of a Romantic is about 30,000 words too long, and most of them are adjectives; massed battalions of them, lovingly marshalled in pages of relentlessly detailed description for what is, at a second glance, a disarmingly slight tale.

The romantic in question is the prosaically named Arthur Grumm and the novel concerns itself with the first year or so of his adolescence and his relationships with three friends in an anonymous American suburb some time—I would guess—in the 1950s. The friends are: Negatives easily into prototypical roles. There's William, an earnest, earnest sort of a minerology club; Philip, a languid, chain-smoking sophisticate, reader of Poe and Stevenson; and Eleanor, the romantic heroine—mercifully, mysteriously ill and wan, raven-haired, etc. Such narrative drive as there is is laboriously worked its way around to dangerous games of Russian roulette with a loaded pistol that finally put paid to the pragmatic William who has, by the end of the novel, fatally caught the romantic malaise that so virulently infects the others.

This romanticism is of the most lush and hackneyed sort. Millhauser regularly breaks into flights of purple, descriptive fancy, and makes lavish use of clichés which one might have thought long gone; this results in sentences like: "I was pierced with a painful sweetness, a rapturous sorrow, a mild bewilderment, a serene despair. I was restless, nervous, yearning, away from joining that other

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The Scottish Division of NBA now requires a Librarian to develop library and information services. The location will be Edinburgh but the appointee will be required to visit the Glasgow and Newcastle offices to set up and maintain an appropriate service.

This is a new post and calls for a person with initiative and ideas. Applicants must hold a qualification in librarianship and be interested in, or have experience of, the information needs of the building professions.

Salary in the range £3,330 to £4,899 or £4,828 to £5,208 depending on qualifications and experience.

The post is pensionable and existing superannuation rights with local authorities and certain other public bodies are transferable.

Please write or telephone for application form to Mrs. S. Gibson, The National Building Agency, 40 Melville Street, Edinburgh EH3 7UG. Tel: 031-228 5781.

NEA

Victoria and Albert Museum ASSISTANT KEEPER (Indian Section)

To identify, catalogue and label objects from the Indian sub-continent and areas which fall under Indian cultural influence, including Tibet, Nepal, Ceylon, Burma, Thailand, Indo-China and Indonesia. Work also involves the arrangement, display and general supervision of the collections; answering enquiries from the public; participating in the Section's programme of publications; advising on acquisitions and arranging special exhibitions.

Candidates should normally have a degree with 1st or 2nd class honours in an arts subject, but candidates having a specialised and expert knowledge of particular value to the Museum will also be considered. Candidates must possess, or be prepared to acquire, an adequate knowledge of Sanskrit and Hindi. A reading knowledge of French and German desirable.

SALARY: as AK 1st Class £5,855-£8,820 or AK 2nd Class £3,575-£5,305. Level of appointment and starting salary according to age, qualifications and experience. Non-contributory pension scheme.

For further details and an application form (to be returned by 22 August, 1978) write to Civil Service Commission, Alcon Link, Basingstoke, Hants RG21 1JB, or telephone Basingstoke (0256) 68551 (answering service operates outside office hours). Please quote ref G/22/302.

The Law Society Library Cataloguer

Applications are invited from suitably qualified librarians for the post of Cataloguer. The object of this appointment, which will be on a one-year contract basis with the option of extension if necessary, is to bring up to date the Library's Card Catalogue (Author Subject) and to complete the recording of the stock of some 65,000 volumes.

This appointment would be suitable for candidates awaiting the Part II examination results or for a librarian wishing to complete the period of approved Librarian service prior to being admitted as a Chartered Librarian.

Commencing salary within the range £3,200-£3,500, 5-day week; 9.00 am-5.00 pm; four weeks' annual holiday; staff restaurant.

Written applications, stating age, qualifications and experience, should be addressed to: The Secretary General, The Law Society, 113 Chancery Lane, London, WC2A 1PL, by Wednesday, 9th August, 1978.

INFORMATION SCIENTIST

FOR THE METALS INDUSTRY

BNF Metals Technology Centre, the major research organisation for the non-ferrous metals industry, operates an in-house information system which includes a PRIME minicomputer using the STATUS software. The Centre is seeking a scientist with drive to be involved in the development and promotion of the services BNF provides to its worldwide membership. Besides promotional work the duties would include answering members' enquiries and some abstracting and editorial work. Applicants should have a degree or equivalent in metallurgy or other physical science and a good command of the English language. Previous information experience is desirable and a working knowledge of a foreign language would be an asset as would membership of the Institute of Information Scientists. Salary according to age and experience.

Applications should be addressed to the Secretary quoting Ref. ECM78/5.

BNF Metals Technology Centre
Grove Laboratories
Denchworth Road, Wantage,
Oxon OX12 9BJ

Applications are invited for the Chair of

ENGLISH PHILOLOGY

in the University of Basel, which will fall vacant on October 1, 1978.

The field of instruction covers the whole of English literature from about 1500. Instruction is in English and German.

Applications with curriculum vitae, list of publications and two references to Dekanat der Philosophisch-Historischen Fakultät der Universität, Petersplatz 1, CH 4051 Basel (Switzerland), by September, 1978.

COMMONWEALTH INSTITUTE

Library & Resource Centre

A vacancy exists for a

LIBRARY ASSISTANT

Applicants should have good educational qualifications and an intention to train as a Librarian. The Library includes books and audio-visual materials on contemporary Commonwealth countries and is open to the general public. Attractive modern premises and setting with restaurant on premises. Some Saturday duties—no evening work. Salary at age 22, £2,750.75 pa (including London Weighting) by the increments to £3,072.80 pa (including London Weighting).

Apply for further information and application form to the Establishment Officer, Commonwealth Institute, Kensington High Street, London W8 6ND, quoting the reference LRC/78.

Closing date for applications 17 days after publication of this advertisement.

STRATHCLYDE REGIONAL COUNCIL

AYR SUB-REGION

EDUCATION DEPARTMENT

SCHOOL LIBRARIAN

County Buildings, Ayr and Kilwinning Academy

Salary Scale—Qualified—£2,200-£3,100

Unqualified—£1,800-£2,200

plus supplement of £312 per annum

Duties include providing professional services in H.O. at the direction of the Principal Education Resources Librarian and taking charge of the day-to-day running, acquisition and development of the library in a modern comprehensive school.

The successful applicant will have a University degree, plus postgraduate diploma in Librarianship, a degree in Librarianship or the Library Association Professional Examination Part 2 (Final). Previous library experience is desirable.

Application forms may be obtained from The Assistant Director of Manpower Services, Education Offices, to whom completed forms, quoting Ref. Ayr, should be returned by 11th August, 1978.

R. M. O. McCulloch

Director of Manpower Services

ASSISTANT FILM AND VT LIBRARY

The BBC requires a professional Assistant for its Film and Videotape Library, Windmill Road, Brentford. The work involves research and the supply of information and film from the BBC's unique resources of material for use in the production of television programmes on an unlimited range of subjects and other BBC purposes; it also involves the cataloguing and subject classification of film control of television programmes, may aspects of the work involve elementary handling of film material.

Professional library qualifications or substantial professional experience in a library using recognised information techniques are essential, together with an informed interest in all aspects of current affairs. Specialist knowledge in any subject field, including science and technology and familiarity with film or other non-book materials would be an advantage.

Salary: £3,280 (may be higher if qualifications exceptional) by £160 to £4,040 p.a. plus approximately 6 per cent shift allowance.

Telephone or write immediately for an application form (enclosing addressed envelope and quoting reference number 78.6.24167LB) to Appointments Department, BBC, London W1A 1AA. Telephone 01-580 4168 Ext. 4619.



Assistant County Librarian

£6,240-£6,882

Weybridge

Initially to lead the Northern Group which includes 12 libraries and one travelling library. The organisation of Surrey County Library is under review and the person appointed will participate in the planning and implementation of the new structure. Responsibilities will be wide ranging giving scope for the exercise of creativity in the leadership of a professional team creating new areas of service in user relations and resource organisation. Applicants must be Chartered Librarians. Casual car user allowance and relocation assistance available where appropriate. Further particulars from the County Librarian, 140 High Street, Esher, Surrey, KT10 9QR. Tel: Esher 83865, Ext. 23. To whom applications (marked "Assistant County Librarian—PERSONAL") should be sent by 11 August. No special forms of application will be used.



Library—West Ham Precinct

Applications are invited for the post of

Precinct Librarian

SO2

Applicants should be Chartered Librarians with considerable experience of administration in academic libraries, or in a similar position in a public library. A good knowledge of the library service in the West Ham Precinct is an advantage. Salary at age 22, £2,750.75 pa (including London Weighting) by the increments to £3,072.80 pa (including London Weighting).

Apply for further information and application form to the Establishment Officer, West Ham Precinct, 109 The Grove, London E15 1EN. Tel: 01-555 031 ext. 22. Please quote reference A563/78. Closing date: 11th August, 1978.

NELP North East London Polytechnic

Chartered Insurance Institute

AN ASSISTANT LIBRARIAN

is required for city-based

professional and academic libraries.

Duties include staff supervision, administration and information work in insurance and related subjects.

Applicants should be Chartered Librarians. Experience in the commercial sector would be an advantage.

Salary range to £4,514 (commencing salary at least £3,500). Flexible working hours.

Non-contributory pension. Interest-free season ticket loan. Lunch vouchers.

Apply to the Librarian, C.I.L., 20 Aldermanbury, London EC2A 7JY. Tel: 01-606 3833.

For an application form which must be returned by August 11.

ASSISTANT LIBRARIAN

STEVENS

A.P. 2/2 £3,400-£4,100

plus phone 11

ASSISTANT LIBRARIAN

with responsibility for work

with children—£2,200-£3,100

plus phone 11

Applications are invited from

librarians for a full-time post

in the Library of the Association

of Librarians, 100, Strand, London

WC2R 0LH. Tel: 01-675 1111.

Further details from Alan Jones, 100, Strand, London WC2R 0LH.

Very Headmaster, County of

Stafford, Tel: 01-255 1111.

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Stafford, Tel: 01-255 1111.

CLASSIFIED ADVERTISEMENTS

Technical Librarian Salary: Circa £4,300 plus excellent benefits Location: Brighton

We would like to meet a qualified Librarian who is interested in doing a job that is different. All the talents and training you received as a Librarian will need to be used, but in a wider area than usual. Your background should be a technical one.

Our client is the Card Division of American Express and they are looking for someone to run their Systems Document Library. The responsibilities will cover the up-date and retrieval of information and experience in up-dating systems is very important.

The position is based in Brighton, the salary offered is around £4,300. The position is very interesting indeed, it offers a career opportunity, not usually available, and could well lead into a much broader area of management services at a later date.

If you are interested please contact John Goldsmith quoting reference no. 1792 TLS.

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Tel: 01-826 8396 - 24 hour answering service

GOLDSMITH RECRUITMENT INTERNATIONAL

Public & University Appointments

UNIVERSITY OF THE WEST INDIES JAMAICA

Applications are invited for the post of

Librarian III/

Assistant Librarian/

Senior Library Assistant

Applicants should be Chartered Librarians with considerable experience of administration in academic libraries, or in a similar position in a public library. A good knowledge of the library service in the West Indies is an advantage. Salary at age 22, £2,750.75 pa (including London Weighting) by the increments to £3,072.80 pa (including London Weighting).

Apply for further information and application form to the Establishment Officer, West Indies, 109 The Grove, London E15 1EN. Tel: 01-555 031 ext. 22. Please quote reference A563/78. Closing date: 11th August, 1978.

Very Headmaster, County of

Stafford, Tel: 01-255 1111.

Further details from Alan Jones, 100, Strand, London WC2R 0LH.

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Stafford, Tel: 01-255 1111.

DEPUTY EDITOR

required for the Library Association Record, monthly professional journal serving 24,000 members and some institutional subscribers.

The ideal candidate will be experienced in news gathering, writing, sub-editing, layout and all stages of production of a litho printed journal, and have a knowledge of library service. Salary in the range £4,767 to £5,480 (including London weighting and latest pay settlement).

Further details from, and applications to, Editor at 7 Ridgmount Street, London WC1E 7AE. 01-836 7643.

REMEMBER

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TLS SHOULD ARRIVE

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Very Headmaster, County of

Stafford, Tel: 01-255 1111.

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Very Headmaster, County of

Stafford, Tel: 01-255 1111.

LIBRARIANS

BBC CYMRU WALES

LIBRARIAN

To run a small library used by

radio and television producers

and staff. The library will be

located in the BBC's new

transmission centre at

Cardiff. The library will be

used by radio and television

producers and staff. The

library will be located in

the BBC's new transmission

centre at Cardiff. The

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